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IV. — *On Southernisms.*

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It is perhaps not entirely proper to give this paper the title "Southernisms," for, though it was intended originally to discuss only usages peculiar to the South, it has been ascertained by much correspondence, that there are few Southern expressions that are not known in some parts of the West also. It is as natural that one should hear "Southernisms" in Ohio, Indiana, and Illinois, as "Yankeeisms" in Michigan, Minnesota, and Wisconsin. One of my correspondents, a professor, now living in Ohio, went as a little boy from North Carolina to the Northwest. His wife is from Wisconsin, but descended from a New England family. The professor often remarks on some word: "My wife says she never heard this from anybody but me." He suspects naturally and rightly that the expressions have clung to him from his boyhood associations in North Carolina. Doubtless, too, the fact that for several years during the Civil War so many thousands of Union soldiers were quartered in southern States had its effect in the propagation of Southern provincialisms in the Northwest.

A gentleman from Ohio, who is a close observer and fond of collecting peculiar idioms, has attempted to indicate for me the words that were imported during or after the war from the South into Southern Ohio. He says the word *powerful* (very, exceedingly) was heard infrequently before the war in Ohio, but since then, among the laboring classes, especially among the descendants of refugees from Virginia, Kentucky, and Tennessee, it is used every day. So *whindle* (to whine) is coming into use and *driver* (overseer) is beginning to be used even by intelligent people. *Long sweetening* (molasses), he says, came to them from Virginia, and is still used in remote districts. He mentions as recently imported

goobers (peanuts), *pickaninny* (negro child), *tote* (carry), *tote fair* (deal squarely), "*like all wrath*," *sandhillers* (inhabitants of sandy districts), *season* (shower of rain), *savignous* (savage), *plumb* (entirely). This gentleman has heard in Ohio most of the words which I shall discuss as having old English or provincial English authority, and not a few of those which are, so far as I know, without such authority. It would be easy, of course, to err in ascribing a Southern origin to usages of this kind that prevail in the West. For the words in my list that have old English or provincial English authority were once used — many, if not most, of them — in New England and the old Middle States, and may in many cases have been carried to the West from those States, rather than from the South. But wherever a word is still used in the South, and there seems good reason to suppose that, if used in the West, it was borrowed from the South, it has been included in the following list.

The same plan has been pursued in preparing this paper that was followed in the former paper on the same subject (Transactions for 1883, Vol. XIV), namely, to send to acquaintances in different States lists of words for criticism. Of course, however, no one knows all the dialect of his State or section, and hence it cannot be hoped that the list of words is more than measurably correct.

Of one thing I am sure: the subject of provincialisms, and of Southern provincialisms especially, is worthy of investigation. And now is the time to collect these peculiarities, before the great change which is going on in the South shall have swept away most of them, or spread them abroad over the country without label of parentage or original home. But the only safe method in making such a collection would be for observers who are fond of dialect study to make glossaries of provincialisms current in limited sections. A comparison of such glossaries would give safe results. I have on hand a large mass of such material for Tennessee, especially for the mountain districts, and may at some time attempt to compile such a glossary for my adopted State.

The discussion is here confined to words that have old

English or provincial English authority, but appended is a list of some of the most common Southern expressions — very many of them only vulgarisms — that have not, so far as I know, such authority.

1. To *battle* clothes, 'to beat' them, in washing. I presume that it is a diminutive of the word *bat* (noun and verb) 'to strike,' which Halliwell mentions as used in the North of England, and Jamieson (Scottish Dictionary) gives for Scotland. Etymologically it is the same, too, with *bat*, 'to wink' the eyes, used still in the South and Southwest. The French *battre*; Goth. *batt-a*(?). It is very common in the retired parts of the South. In my boyhood in South Carolina I rarely saw washing done in any other way than as follows: the clothes were boiled, then scrubbed with the hands in cold water, then laid on a flat surface and *battled*, i. e. 'beaten with a heavy paddle' called a *battling-stick*, and finally rinsed. But as washboards come into use *battling* goes out; and so the word is becoming obsolete.

2. *Battling-stick* is the name of the 'paddle or mallet' with which the clothes are battled. Dr. Johnson defined *batlet* as "a square piece of wood with a handle used in beating linen when taken out of the buck." The thing was well known in English dialects. Wright (Provincial Dictionary) gives the following terms for it: *batler*, *batlet*, *battling-staff*, *batstaff*, and *batleton* (Shropshire). Halliwell quotes Hollyband, Dictionarie, 1593: "a *beetle*, which laundrers do use to wash their buck and clothes." The fact that according to Halliwell *battler* was also the term for "a small bat to play at ball with" would indicate the origin of the word, if it was not clear of itself. Halliwell gives also "*battling-stone*, a large smooth-faced stone, set in a sloping position by the side of a stream, on which washerwomen beat their linen to clean it." Nares (Glossary) quotes the following, among other examples of its use: —

"And I remember kissing of her *batlet*, and the cow's dugs that her pretty chopped hands had milked." (Shakespeare, As You Like It, ii. 4.)

3. *Biddable*, "obedient, tractable, North," Halliwell defines it, and Jamieson says "obedient, pliable in temper, as a *biddable bairn*, a child that cheerfully does what is desired." He gives also "*biddableness*, disposition to obey; *biddable*, obediently." I have been familiar with the word in this sense in South Carolina all my life, and it is so used in East Tennessee, Georgia, and no doubt elsewhere

(Ohio). "But they're *biddable* little creeters an' 'pear like goin' to be industr'ous." R. M. Johnston. If I mistake not, it is applied to a servant, as well as to a child, and to a horse.

4. *Bealing*, a 'boil or sore.' Very common in East Tennessee, and known also in the West. It is said to be Irish also. Jamieson gives "*beillin*, a suppuration." Hall. has *beal*, 'to suppurate,' and *beal*, 'a boil, a hot, inflamed tumor,' and quotes from Cotgrave, "*bealing*, matter." A figurative use of the same word is evidently "*bealing*, big with child." Kennett, Ms. Lansd. 1033 (quoted by Halliwell). Etymologically it is the same with *bile* and *boil*.

5. *To cacky*, '*alvum exonerare*.' Webster gives to *cack* in this sense from Pope. It may still be heard in East Tennessee. Jamieson has *cackie* in this sense (generally used in regard to children). He has also "cacks and cackies, human ordure" and "kacky, to befoul with human ordure." He states that the word has been of almost universal use among Western natives; e. g. C. B. *cack-u*; Ir. Gael. *cac-am*; Teut. *kacken*; Icel. *kuck-a*; Ital. *cac-are*, O. E. *cake*; A. S. *cac*; O. Fr. *cac-a* *cac-ai*; Span. *cac-a*. A. S. *cac-hus* and Teut. *kackhuys* = *latrina*. The Greek is *κακῶω*.

Hockie is used in East Tennessee among little children, which may be connected with the original word "cacky," as also the exclamation of disgust used by an older person to a child that has befouled itself.

6. *Comb* of a house, i. e. 'apex of the roof,' the ridge. It is very common in the South, and known in the West. Halliwell gives it as "a sharp ridge, North." Jamieson says in Ayrshire it is "the crest of a hill." Our use is merely an application of the provincial English and Scotch. An old gentleman in Massachusetts has heard the term *comb* of a hatch (nautical).

7. *To contrary*, 'to oppose.' Still used in the Cumberland Mountains in Tennessee, and elsewhere in East Tennessee perhaps. A typical expression there would be "quit contraryin' that child." Halliwell gives it "to vex, to oppose"; Jamieson, "*contrare*, to oppose, thwart." Chaucer (Merchant's Tale, 14654) says, —

"Let us namoore wordes heer-of make,
For sothe I wol no lenger you *contrarie*."

Todd's Johnson gives some good examples: "When I came to court I was advised not to *contrary* the King." (Latimer.) "Finding in time the force of it, he would no further *contrary* it, but employ all

his service to medicine it." (Sidney.) "You must *contrary* me." Shakespeare, Rom. & Jul., i. 5. "If they could have *contraried* him for any falsity." Donne, Hist. of the Sept., p. 217. "I will not *contrary* your majesty; for time must wear out that love hath wrought." Lyly, Alex. and Comp., iii. 4.

It may be said by the way that the pronunciation of the adjective *contrary* which appears at least four times in Shakespeare, as well as in Spenser and Chaucer, is by no means obsolete. Even the adj. *contrarisome*, which Jamieson gives, may be heard.

8. *Endurable*, for 'durable,' may still be heard in some parts of Tennessee, and no doubt elsewhere (Ohio). I heard myself last summer a "foot-washing" Baptist preacher in Craddock's Great Smoky Mountains say, "Stone is the most *lastiest*, the most *endurablest* material there is"; and I heard a negro at Fisk University a year ago translate *perennius aere*, "more *endurable* than brass."

9. *Cymbling* or *simlin*, a 'variety of squash.' This and not squash is the universal name for the fruit in the South, as a professor at Vanderbilt University, from New York, found out when he ordered a *squash* and failed utterly to make the huckster understand. "The line runs right acrost my *simblin'* patch," said one of Joel Chandler Harris's characters in the *Century* (April, '83), and one of Craddock's (*Atlantic*, Jan., 1880) says, "I'll break that empty *cymlin* head of yours." Beverly (Hist. of Va., p. 124) derives the name, with the approval of Bartlett and Prof. Schele De Vere, from the *cymnells* or lenten cakes, which the fruit is said to resemble somewhat. In Somerset the term is *simlin*. The fruit seems to have been formerly called *cimnel* in New England, for Prof. Schele De Vere (*Americanisms*) quotes from the New England Crisis, 1675:—

"When *cimnells* were accounted noble blood
Among the tribes of common herbage food."

10. To *fair* off or *fair* up, for 'clear off' or clear up, is marked Southwestern in Bartlett. It is very common, it is true, in the South, but was evidently imported from Scotland. Jamieson gives "to *fair*, to clear up, applied to the atmosphere in reference to preceding rain." And Mrs. Carlyle in one of her letters (No. 218) writes: "A thousand thanks for the primrose roots, which I shall plant as soon as it *fairs*."

11. To *feaze*, Webster says is obsolete, in the sense harass, worry or tease (Halliwell); but in the South it is still used intrans., meaning to be worried, fret, fume = to be in a feaze. Prof. Schele De Vere quotes from Chaucer:—

“And thereat came a rage and such a *vese*,
That it madd all the gates for to rese”;

and from Wicliffe “water that gaderid togider having no *fyss*.” “It comes,” he says, “from the A. S. *fysan*, used to denote the rapid and noisy movement of water.” It once had as strong a meaning as ‘put an end to’; e. g.:—

“H’ as given me my ‘quietus est’; I felt him
In my small guts; I’m sure he has *feezed* me.” (Beaum. and Fl.)

Nares gives to *phceze* in the sense of beat, humble, chastise.

It is also used trans. in the South in a sense close akin to disturb, as the following example will show. A professor in Vanderbilt University speaking recently of a teacher in Kentucky, said “nothing *fazes* him.”

12. *Fice* (fyce or phyce) is the name used everywhere in the South, and in some parts of the West, for a small worthless cur. “You’ve seen these little *fices* a-runnin’ around, growlin’ and snappin’ when two big dogs cum together. They are just as keen to get up a row and see a big dog fite as a store-clerk or a shoemaker, and seem to enjoy it as much.” Bill Arp. Prof. Schele De Vere is no doubt right when he says: “It is evidently the last remnant of the old English foisting-cur, quoted as foisting hound in Wright’s Prov. Dict. Nares gives nearly the whole process of gradual corruption: *foisting, foisty, foist, fyst, fyce*.”

13. *Haffen* for half, which Craddock uses so much, as a “haffen pone of bread,” has been criticised as not used in East Tennessee. Whether it is or not, it has the authority of Chaucer:—

“I wole and comaunde thee,
That in oo place thou sette, alle hoole,
Thyn herte, without *halfen*-doole
Fro trecherie and fro sikernesse.”

14. *Ill*, ‘vicious,’ is common in East Tennessee, and according to Bartlett, also in Texas, where they ask, “Is your dog *ill*?” meaning vicious. Prof. Schele De Vere says, too, that in Texas “an *ill* fellow” means a man of bad habits. I heard a man in the Smoky Mountains say, “Some rattlesnakes are *iller’n* others”; and another said that “black rattlesnakes are the *illest*.” Jamieson gives “*ill* for, having a vicious propensity to anything” (Aberdeen), which is very nearly the sense given above. Close akin to this is also the following from Bacon’s Essays: “Neither is it ill air only that maketh an ill seat, but ill ways, ill markets, and *ill* neighbors.”

15. *Lasty*, 'lasting, durable,' as this is "a lasty piece of goods." (See example under *endurable*). It is known in Ohio. Halliwell gives it as = lasting (North). Jamieson says "*lastie*, durable," and quotes a proverb, "If you be hasty, you'll never be *lasty*" (said ironically to lazy people). He gives also "*last*, durability, lastingness."

Lef' be, for 'let be,' or 'let alone,' as "Ef Vander air *lef' be*," is used in Virginia, and perhaps also in East Tennessee. Close akin to it are Sut Lovin'good's expressions, "*lef'* alone," "*lef'* loose, *lef'* out." Thackeray has somewhere the expression, "*Leave go my 'and*," and Chaucer "*lefte her lye*."

16. *List*, 'a bed,' and *to list*, 'to make a bed' (of a cotton row). It is common in South Carolina. Bartlett quotes from the U. S. Gov. Report from that State: "The next thing is *listing*, done with the hoe and making the bed where the alleys were at the previous raising of the crop, and the alleys being made where the beds were before." I know no direct precedent for this in old English; but the most natural explanation seems to me to be that listing meant originally marking off in rows, in the sense of *list*, a boundary, to *list*, set the bounds to, mark off, e. g. to list a field for a tournament. From the sense of marking off rows, it could be easily transferred to making the rows, i. e. hilling them up.

17. *Low*, 'short,' as "a low chunky man," is still very common in the South, and known in West. "Mr. Cleveland is a reformer of the boldest sort; he is for reforming the tariff, as Mr. Randall is, but he would no more reform it by a horizontal reduction than he would cut off the heads of tall and *low* men to equalize the tariff." Nashville *American* editorial, March 4, 1885. Cf. Creech (in Johnson), "And *low*-built bodies are the growth of Spain." George Eliot (Daniel Deronda, i. 192) speaks of "a girl hardly more than eighteen, of *low*, slim figure." Cf. Ezek. xvii. 6, "And it grew, and became a spreading vine of *low* stature."

18. To *norate*, 'to rumor,' 'to spread by report,' is a vulgarism not uncommon in the South. "We deputize Rob and Lincoln to '*norate*' it round that we are on the hunt for gayety." Sunny Side of the Cumberlands. "Purty soon it was *norated* around that Ike was going to banter me for a rassel and shure enuff he did." Bill Arp. Halliwell has "*noration*, rumor, speech." Var. Dial. The word is probably a corruption of narrate, or possibly of orate.

19. *Quten*, 'strange, queer,' is a Southern vulgarism. "Brer Rabbit wuz de *out'nes'* man." Uncle Remus. Halliwell gives it as

"strange, foreign"; and "*outener*, a non-resident, a foreigner. Linc." Uncle Remus's use of the word is evidently derived from that given in Halliwell. It may be added that the vulgar Southern pronunciation of the preposition *out* is *outen*. "A Suggs to be humbugged! His own Jack to be taken *outen* his hand." Simon Suggs.

20. *Piggin*, "a small wooden vessel with an erect handle, used as a dipper." So Webster defines correctly, but says nothing of the locality in which the word is used. It is still common in country districts all over the South. An old gentleman from Massachusetts informs me that he has heard it used in the sense of a large wooden dipper; another that he has heard the form *biggin* in New England. Wright (Prov. Dict.) defines *piggins* as "small wooden vessels, like half-barrels, with one stave longer than the rest to serve as a handle." Jamieson also mentions it as "a small wooden or earthen vessel," used in Dumfries. Todd (Johnson) says that it is an old word, and quotes from Sherwood's Dictionary, "Of drinking cups divers sorts we have: some of elm—broad-mouthed dishes, noskins, whiskins, *piggins*."

21. *Pomped*, for pampered, I heard from a herder in the Great Smoky Mountains last summer, who spoke of a certain cow as "*pomped up*." Halliwell gives the word in this sense.

22. *Punk* seems to be still used for prostitute among the older generation in Virginia. It was common enough in Shakespeare's time. Nares says it was growing obsolete in his time, but mentions its use by Butler, Dryden, and other later writers. *Punk*, at least in a certain Virginia college, is used as the name of a box of good things from home.

23. *Queer*, as "I feel *queer*," i. e. 'sickish or bad.' Prof. Schele De Vere says that the word has not in America—as it has in England—"the sensation of sudden illness or serious injury." But in the remark (which he quotes) of the countryman to the newly arrived English medical professor at the University of Virginia: "Look here, Doctor, you haven't by chance any salts about you? I feel sorter *queer*," the word evidently refers to sickness. I have found by inquiry that *queer* in this sense is not uncommon in the South.

24. To *red* or *red up*, as "red up a room," i. e. 'to make ready,' is still common in East Tennessee, and I have found one example in a New England Sunday-school book. It is not unknown in Ohio. It is the same stem with *rid*, doubtless, being used in Scotland (acc. to Jamieson) as verb, adjective, and noun. The primary meaning

seems to be 'to *clear*,' then 'to clean up,' 'to put in order'; then that which is cleared or cleaned up (clearance, rubbish, "the red o' my plate"). Jamieson gives abundance of examples in all these senses. Halliwell quotes from Robin Hood, "E'er any of them could *red* their een." He gives *redine* in the same sense, quoting from Morte Arthure:—

"Whene he thys rewmes hade *redyne*, and rewlyde the pople,
There rystede that ryalle, and helde the rounde tabylle."

Jamieson gives another use of *red*, as "to red the head or hair, to comb out the hair," and Halliwell and Wright have it in the same sense. A woman in East Tennessee to-day speaks of *redding* up her hair of a morning, when it needs combing.

25. *Redding*-comb, or *reddying*-comb, that is, the comb used to clear out the hair when tangled and long, as "Where's the reddin'-comb? I want to do up my hair." It is the opposite of *tuck*-comb. It is used in East Tennessee. Wright gives it from Lancashire as "Reddying-comb, a large tooth comb, the teeth of which are wide apart."

26. To *reluctate*, 'be reluctant,' is marked obsolete in Webster, but I have heard it within the past year from one of the Southern Methodist bishops: "You *reluctate* at giving up the good opinion men have of you." He told me that he got it from his old Scotch-Irish professor, who died a few years ago at the age of ninety or more. Cf. *Decay of Piety*: "Men devise colors to delude their *reluctating* consciences."

27. *Ridgling* or *ridgil*, defined by Webster as "the male of any beast half gelt." Dryden has it: "And ware the Libyan *ridgil's* butting head." H. Tooke says (Todd's Johnson) it is from "Sax. *rig*, the back, *quasi* righold, *quia testiculi (sive alter testiculus) intra dorsum retinentur, neque in scrotum descendunt*." It is still used in Tennessee and the West in the sense given by Webster, but has been corrupted into *riginal*, and would-be correct people say *original*. I think it has sometimes in the Southwest also the second meaning. Wright gives *ridgil*, *riggot*; Jamieson, *riglan*, *rigland*.

28. *Ridiculous*, 'outrageous.' Halliwell says, *sub voce*, "This is used in a very different sense in some countries from its original meaning. Something very indecent and improper is understood by it; as any violent attack on a woman's chastity is called very ridiculous behaviour; a very disorderly and ill-conducted house is also called a *ridiculous* one." Jamieson speaks of unseasonable weather as

"*ridiculous* weather." In the South we often say, "That's a *ridiculous* affair," when we really mean outrageous. It seems to be so used sometimes in the North.

29. *Sashararer*, a corruption of *certiorari*. In "Sut Lovin'good's Yarns" (East Tennessee) occurs this sentence: "Arter I got dun work, I tuck me a four finger dost ove bumble-bee whiskey, went up into the lof' and fell asleep a thinkin' 'bout bein' a rale *sashararer* lawyer, hoss, saddil bags, an' books." Halliwell gives it in the sense here mentioned. Nares says the word was commonly pronounced *siserara*, but quotes the following example of *sasarara*: "They cannot so much as pray, but in law, that their sins may be removed with a writ of error, and their souls fetched up to heaven with a *sasarara*." Revenger's Trag. O. Pl., iv. 379. He mentions a passage also where it is spelt *sesarara* (Puritan, iii. 3). The word occurs in the Vicar of Wakefield (ch. 21): "'Consider, my dear,' cried the husband, 'she is a gentlewoman, and deserves more respect.' 'As for the matter of that,' returned the hostess, 'gentle or simple, out she shall pack with a *sassarara*.'"

30. *Smidgen*, 'a small bit, a grain,' as "a *smidgen* of meal," is common in East Tennessee. "He broke it all to *smidgens*" is a common expression. It is doubtless only a corruption of the provincial English *smithen*, which Halliwell says is used as a verb in the North of England, meaning to "scatter meal on the board before baking oat-cakes." It is probably close akin to *smitch*, *smithers*, *smithereens*, which are used in the United States, as well as in England.

31. *Soon*, for 'early,' and *vice versa*, is a misuse common in the South and perhaps West. I should have supposed that the above was well-nigh universal, if all my Northern correspondents, except two from the West, had not disclaimed knowledge of it. Bartlett says it is Southern. An example sent me from East Tennessee is, "You must get up *soon*, or the corn won't grow." "*Soon* in the morning" is very common all over the South. It occurs even in Mr. Maurice Thompson's "A Tallahassee Girl." An example of the opposite misuse is the following taken from a shop window in Nashville: "This whole stock must be closed out as *early* as possible." *Soon* is even used as an adjective, but this is confined to the illiterate, e.g. "Brer Rabbit wuz a monstus *soon* beas'." "Ned were a *soon* boy, you bet." Southern sketch in *The Current*.

Webster gives *soon* for *early*, but quotes only an example from the Bible (Ex. ii. 18), "How is it that you are come so *soon* to-day?" I

have been surprised to find so many examples of the misuse in the earlier English, e. g. Roderick Random (p. 336) : "At what hour does he commonly rise?" "Sometimes *sooner*, sometimes later," said he. Chaucer (Rom. of the Rose, 23) says : "I wente *soon* to bed, as I was wont to doon, and fast I slept." From Sidney we get an example of its use as an adjective : "—after these wars, of which they hope for a *soon* and prosperous issue." Shakespeare, too, says, "Make your *soonest* haste" (Ant. and Cleop., iii. 4) ; "and the gentlest gamester is the *soonest* winner" (Henry VIII., 6, 120).

See, further, the use of *early* for soon in Ps. xlv. 5, "God shall help her and that right *early*"; Ps. ci. 8, "I will *early* destroy all the wicked of the land"; Ps. xc. 14, "O, satisfy us *early* with thy mercy."

32. *Stinted*, 'in foal.' The word was printed, in this sense, in a catalogue of live-stock for sale at Nashville a year or two ago. Halliwell and Wright give it as an adjective, meaning in foal, used in the West of England.

33. *Sudden*, 'hasty' or 'quick-tempered.' Craddock makes one of her characters say, "He is a mighty *suddint* man." This use of the word in East Tennessee has been doubted, but it is well authenticated in some other sections. Halliwell gives *sudden*, 'abrupt', as used in the South of England. Chaucer speaks of "this *sodeyn* Diomedé" (Tr. and Cr., v. 192). Shakespeare uses it several times in this sense.

Another use of the word which still obtains in the West, I am informed, is "Be mighty *sudden* (i. e. 'quick') about it." This, too, has Shakesperian authority, e. g. "Let us both be *sudden*" (Tempest, ii. 1) ; "Therefore I will be *sudden* and despatch" (John, iv. 1).

34. *Sweltry*, for 'sultry,' is common in Texas and Tennessee ; and is doubtless not unknown in the North. Halliwell gives it as "overpoweringly sultry," and quotes from Honours Academie (1610), i. 18 : "But as we see the sunne oft times, through over *sweltrie* heate | Changing the weather faire, great storms and thundercraks doth threat." It is of course the regular formation from *swelter* (swelt, sweltan, A. S.), and sultry is the corruption.

35. *Swipe*, 'a blow,' as "Jack made a *swipe* at him with his knife," though not very elegant, is not uncommon in some parts of the South, and doubtless West also. Jamieson defines the verb, "to give a stroke in a semicircular or elliptical form, as when one uses a scythe in cutting down grass"; and the noun as "a stroke fetched by a circular motion." A vulgar but strong expression in the South

for a severe beating is, "He *swiped* up the very earth with him," or "He *swiped* the whole thing out"—in these cases meaning about the same as sweep. The etymology is evidently the same as that of sweep.

36. *Usen*, 'accustomed.' A negro would say, "I ain't *usen* ter dat." It is vulgar, but not confined to the negroes. "*Usened* to dodge" occurs in one of R. M. Johnston's stories. Halliwell has *usaunt* = "using, accustomed," and Chaucer has *usaunt* (of which *usen* is a corruption) :—

"A thief he was of corn and eek of mele,
And that a sly, and *usaunt* for to stele." (Reeve's T., 3940);

and again: "He that is *usaunt* to this synne of glotonye, he ne may no synne withstonde." (Parson's Tale.)

37. *Weddiner*, according to Prof. Schele De Vere, "designates in Virginia the persons in attendance on the bridegroom." He quotes from a poem in the Cumberland dialect: "The *weddiners* just took gluts apiece." Halliwell and Wright give the word with exactly this meaning.

38. To *whindle* or *whinnel*, 'to cry peevishly, to whimper' (used of a child), is very common in East Tennessee. Wright has *whindle*, *whingel*, and *whinnel*, all meaning to whine; so Halliwell *whinnel*.

List of common Southern expressions—many of them vulgarisms—that have not, so far as I know, either old English or provincial English authority.

And all ("It seemed so sorter lonesome *an' all roun'* home, with jes me and Pap"); *what and all*; *ambia* or *ambeer* (tobacco-juice); *banquette* or *bankit* (sidewalk in New Orleans); *boy* (negro man, often so styled in South before the war); *branch* (brooklet); *break* (a sale of tobacco at opening of hogsheads in Virginia); *bright* (used of color of light mulatto); *buck-ra* (for boss or master in South Carolina); *by sun* (an hour by sun = before sunset); *cavort* (curvet, of a horse); *chiravari* (pron. chivaree, sort of horn-serenade); *court-house* (county-town in Virginia and South Carolina); *cracker* (poor white); *deedies* (young fowls); *differ* (difference); *do don't* (please don't); *disfurnish* (deprive); *draught* (valley of any stream smaller than a creek); *driver* (negro overseer); *element* (sense, as "He's got sich er *element* in him"); *evening* (afternoon); *to flinder* (go fast); *freeze* (frosty weather); *to fraggle* (to rob); *to*

go by ("Won't you *go by* and stop"); *goobers* (peanuts; called also ground-nuts, ground-peas, goober-peas); *gumbo* (kind of soup); *hopping-john* (stew of rice and peas); *how come* (= how, or why); to *house-keep* (for *keep house*); *infaire* (groom's wedding dinner); to *kick* (to reject a suitor); *lie down* (go to bed); *light-bread* (loaf bread); *light-wood* (pine kindling); *long sweetening* (molasses); *short sweetening* (sugar); *look over* (overlook); *master* (excellent); *may-pop* (may apple); *marsh-tackey* (marsh pony); *oodles* or *oodlins* (large quantity); *paddies* (pantalets); *passage* (hall); *pick-aninny* (negro child); to *pitch* (college term = English "pluck"); *plumb* (entirely); to *pon'* (pledge); *pone* (small loaf of corn-bread); *pretty day*, *pretty weather*; to *projeck* (to experiment); *prong* (fork or branch of a river); *puncheon* floor (one made of roughly hewn logs); *put past* ("I wouldn't *put* it *past* him"; insinuation of guilt); *quile* (coil); *rank* (as "Haunts was mighty *rank* 'bout dar"); *reverent* (undiluted, of liquor); *roanoke* (Indian shell money); *roughness* (fodder, etc.); *sandhillers* (poor whites of sandy districts); *school-butter* (challenge to country school); *scuttler* or *streakfield* (striped lizard); *season* (shower of rain); *savigrous* (for vulgar *savagerous*); to *sick* (to set dogs on); *smacked* (ground—as *smacked* corn); *sooi* (call to frighten hogs); *spi't* (as "He's he ve'y *spi't* (spirit) an' image"); *strapped* (out of money); *suit* of hair (head of hair); *suke* (call to cow); *sure-enough* (adj. genuine); *switched* (as "I'll be *switched* if I do"); *tucky* (common), *ticky* in Kentucky; *tote* (to carry); *tote fair* (deal fairly); little *tricks* (little ornaments); *trot-line* (line, with fish-hooks attached, stretched across a stream); *use* (as "I have no *use* for him"—don't like him); *voodoo* (negro-conjurer); *watch-out* (look out); *we-all* and *you-all*; *which* (among common people, a polite way of saying, "I don't understand"); *like all wrath*.

[NOTE.—The writer of this paper will be glad to receive from any quarter suggestions and corrections as to the use of words discussed. He takes this opportunity to express his obligations especially to Dr. N. V. Speece, Quincy, Ohio, Professor T. C. Karns, Knoxville, Tenn., and Professor E. Alexander, Chapel Hill, N. C.]